[245 cont.]

171 of his protégé, is involved here; in this connection cf. also
752 Bleichsteiner (or Hoffmann), "Srog-bdag," pp. 118 f. It is not
776 possible to give here all the models and possible archetypes of these warlike doubles and "alter egos." They are very widely distributed in space and time, as is the belief in tutelary spirits generally, and extend back over the archaic high cultures into still earlier times (Megalithic); cf. Dominik Wölfel, Die Religionen des vorindogermanischen Europa. A special development is represented by the sülde banner of the Mongolic khans, which also attests to the fact that in the case of these tutelary spirits true localizations and seizure are involved.

174 That these tutelary spirits are connected with ancestors,
752 and in part identical with them, can likewise be amply docu-
776 mented, as it is repeatedly emphasized in the shamanism. One special feature is still to be pointed out: the shamanistic use of armor and weapons. My informant told me that the Tujen
● [523] formerly had brought the weapons and equipment of famous
[787] popular heroes into the temple where they were stored. Then when a shaman who had been called put on this equipment, the powers and the spirit of the hero descended upon him. The shift of an old popular custom into Lamaism is evident here, for prior to this the protector and guardian of the ayil (tribe) was the mountain-spirit in the obo; he watched over the weapons, and in former times arms were also buried in the obo; cf. above, pp. 351 f., and the chapter on the obo, Anthropos, 47, 1952, pp. 63 ff. [pp. 114 ff. above in the HRAF translation]. Just as the popular festivals were later transferred from the obo to the Lamaistic temple, this also happened with the weapons and equipment and the associated donning of them by the shaman. This also explains the especially close connection of the people's gurtum with the mountain-spirit and obo and his warlike character still today. It is well-known that the obo has a special connection with the tribal lord and the latter's descendants. Likewise it is told of Geser, who, to be sure, according to the
[773] Tujen version, was also the ancestor of the Tujen, how he donned the supernatural armor which is kept in readiness for the special task of the battle against the ills of mankind in heaven.

[245 cont.]

171 Heissig reports similarly of the East Mongols: "In the
756 monasteries, according to tradition, weapons, helmet, and
776 war harnesses of famous, perhaps legendary Mongolic heroes are preserved... These heroes and their arms bear the name Coyjing (lit. coyijung). Once or twice every month, after previous praying and fasting, a number of lama-monks in the Küriye-Banner are supposed to clothe themselves with the armor of the Coyijing and seize the weapons belonging to them. The spirits and powers of the heroes immediately come over their bearers and equipment. The lamas go into ecstasy..."; cf. Heissig, "Shamanen," op. cit., p. 41. Coyjing, of course, refers to the Tibetan co's-skyoń. Here, too, however, the old conception
[523] continues to have its effect of preserving the powers of the old heroes for the succeeding generations by preserving the equipment and weapons.

751 [246] One could call this custom a shamanistic preserva-
523 tion of antiquities. At any rate, every visitor of Lamaistic temples and shrines is struck by the ample store of weapons, banners, etc. Perhaps the Tujen custom of presenting the clothing of the deceased to the monastery also goes back to this conception, even though today they are merely thought of as a bosĕ, a prayer fee. When a monastery lacks a shaman who can don the armor, an artificial figure is dressed in it. I once saw such a statue equipped with ancient weapons and exhibited in a sitting position in the gate of the soothsayer-temple at dGon-luń, just as the gurtum at the beginning of his trance is seated in the temple facing the image of his tutelary spirit. The people moved past this image and gave it the appropriate veneration. This figure is likewise called sgurdien.

171 The warrior-shaman is widespread, and was even in pre-
756 Lamaistic times. B. Laufer presents clear evidence for its presence in ancient China in his book, Chinese Clay Figures. He presents several illustrations of excavated statuettes and dates these back to the Chou period, to an "archaic period" [cited in English]); cf. the legend for Plate XVII. Laufer describes these figures expressly as shamans "in the act of throwing a spear during a struggle with demons" [cited in English]. On